YALE DIVINITY NEWS

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Vol. IV. No. 1

YALE DIVINITY QUARTERLY.

Published by
The Students of the Divinity School of Yale University.

MAY, 1907.

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Entered as second-class matter May 26th, 1904, at the Post Office at New Haven Conn., under the act of Congress of March 3, 1879.

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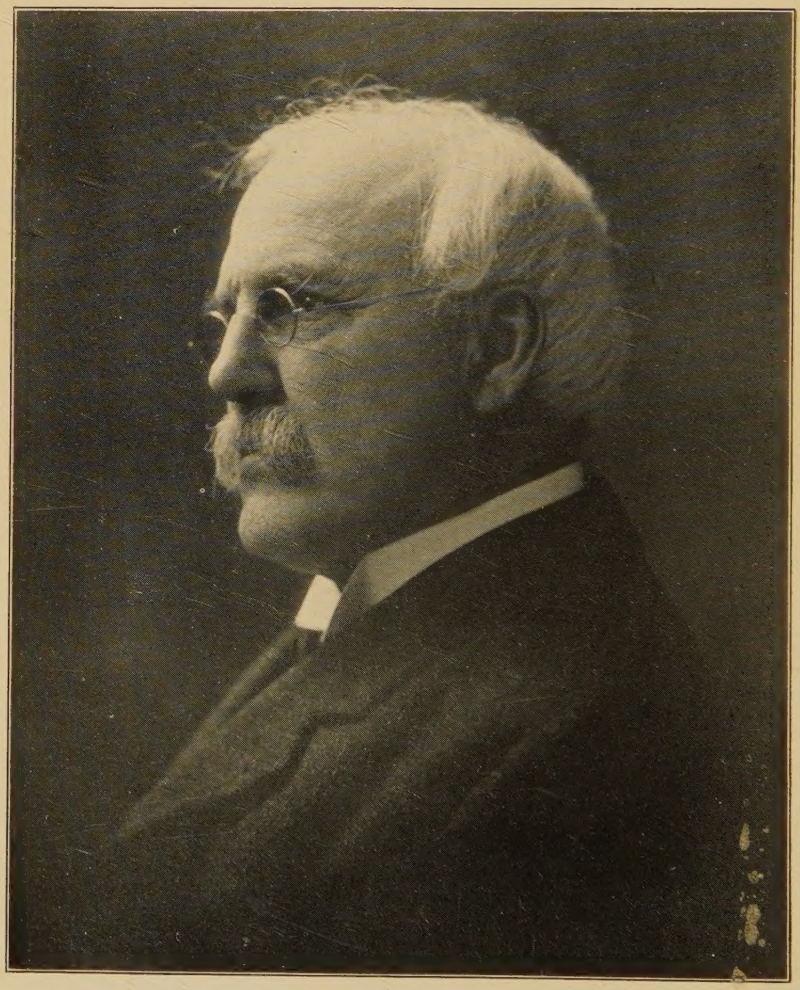

PROFESSOR LEWIS ORSMOND BRASTOW.

Yale Divinity Quarterly.

VOL. IV. MAY, 1907. No. 1.

WHAT MODERN THEOLOGY CAN DO TO INTERPRET CHRIST TO MODERN MEN.

WILLIAM ADAMS BROWN.

An address delivered before the Theological Association of Yale Divinity School, April 10, 1907.

MR. PRESIDENT and members of the Theological Association of the Yale Divinity School:

Let me begin by thanking you for the courtesy of the invitation to which I owe my presence here. It is always a pleasure for a Yale man to come back to Yale. It is doubly pleasant for one whose task has led him to specialize in theology to find himself in the fellowship of a group of men whose interests turn in directions similar to his own. In these days when unity and coöperation are the conditions of success in large enterprises of every kind, it is important that we who have taken as our aim the promotion of God's Kingdom on earth should know one another and should work with intelligent sympathy toward our common goal.

It was, therefore, with no slight satisfaction that I received your invitation to come here to-night and to address you at the opening of your new Theological Club on some theme appropriate to the occasion. I welcomed the news of the formation of this club as an indication of a revived interest in a branch of theological study upon whose wise and successful prosecution I believe the success of the practical interests which we all have at heart very largely depends. There was a time, not so many years ago, when it was the fashion to speak of dogmatic or sys-

tematic theology as an unpractical study, which it was, perhaps, necessary to maintain for the time being in the Seminary curriculum because of its connection with the past, but which had no longer any vital bearing upon the interests and needs of the present. That time has, I believe, largely passed away. If my own experience as a teacher is any indication, the last fifteen years have witnessed a distinct shifting of interest from the historical and linguistic sides of the Seminary curriculum to the philosophical questions which belong to theology in the narrower sense. The effect of recent critical study, breaking down as it has done traditional views of the Bible and of the Church, has been to force into the foreground the fundamental questions as to the nature and the grounds of the permanent religious convictions which constitute the Christian message to men; and it is with these convictions, as I understand it, that theology has to do. You have been led, I doubt not, to the formation of this club by the desire for some clearer light upon the principles which determine the discovery and the formulation of the Christian Gospel, and the relation of those present forms of presenting it to men, which experience shows to be most effective, to those older inherited forms which come down to us from the past and which so often seem a hindrance rather than a help in our work.

It is this fact which had led me to the choice of my theme. I am to speak to you of what modern theology can do to interpret Christ to modern men. Certainly no subject more important could be presented for our consideration. More than any other single word the term Christ sums up the content of historic Christianity. It gathers up into a single phrase all the associations which through the Christian centuries have clustered about Jesus of Nazareth. It is for this reason that I have chosen it rather than the simpler and more human Jesus. Christ is a theological term. It brings before us the interpretation of the disciples as well as the claim of the Master, and it is of this interpretation that I would speak this evening. When I ask you to consider with me the possibility of interpreting Christ to modern men I invite you to inquire how far the older conceptions of the person of Jesus have significance and validity for our own day.

More is wrapt up in our answer to this question than appears at the outset. It is not simply the question of our own

individual attitude toward truth, but of our practical relationship to the great bodies of our fellow Christians. The ideas which underlie the old Christology have not simply expressed themselves in books; they have wrought themselves into institutions, and they continue to-day as a potent force in the life of the modern world. The question whether or no modern theology can put a practical meaning into these old phrases is the question how far it is possible to utilize for the work of the present world the inherited traditions and forms of the past, how far a complete break and a new beginning is necessary. Practical decisions of the utmost moment for our own lives and for the lives of others are wrapt up in the answer to this question.

It is clear that if we are rightly to measure the significance of the term Christ for our present thought, we must know what it meant to the thought of the past. First of all, then, I must ask you to recall for a moment what were the characteristic features of the dogmatic conception of Christ, and to consider their practical effect upon the life of the church.

The clearest and most authoritative statement of the traditional Christology is found in the formula of Chalcedon. This is a statement put forth by the council of Chalcedon in 451, with a view to reconciling the different theological parties in the Greek church, and since accepted by the leading ecclesiastical bodies both in the East and West, as the authoritative statement of the orthodox faith. It asserts the union, in the person of Christ, of two complete and distinct natures, one divine and one human, each retaining after the union as before, "without confusion or change," the same properties which it originally possessed. The philosophical basis of the Chalcedonian creed is a view of God which isolates him from the world as a being of totally different nature from man; its religious interest, the desire to show how—consistently with the reality and completeness of both natures—this difference was overcome by the incarnation. Against the prevailing Greek Christology—that of Alexandria, which so emphasized the union of the natures as practically to obliterate the distinction between them,—it insisted that after incarnation, as before, each nature retained its properties unchanged. But it found the solution of the rival school of Antioch equally unsatisfactory, and for the ethical union of two distinct personalities,

substituted the assumption by the Word of a complete human nature with all its properties, without attempting to explain how the possession of such a nature could be reconciled with the retention of the divine attributes with which he was already by nature endowed.

From our present point of view the Chalcedonian Christology is open to attack both on historical and on philosophical grounds. Instead of seeing in it, as is often claimed, an authoritative expression of the primitive faith of the church, handed down without change from the days of the Apostles, we know that it was a compromise brought about largely by political influence, and that it had as its result the division rather than the union of the church. Its effect was to cause a large body of Greek Christians to break away from the parent church, and under the name of Monophysites, to perpetuate the mystic Christology which the creed formally condemned. In the West, where it was adopted with less protest, it has proved in the course of its history not less divisive ; and from the days of Socinus down to our own, the various bodies of Unitarians have found in it a stone of stumbling and a rock of offense.

Nor are the difficulties merely external. To our modern thought the entire philosophy which underlies the creed is open to question. We no longer hold the transcendent and other worldly conception of God which is its major premise, and, with the bridging of the impassable gulf which once yawned between God and man, the necessity of accepting the Chalcedonian construction disappears. In order to believe in incarnation, it is no longer necessary for us to conceive of it as a stupendous miracle, involving the union in a single person of two sets of mutually exclusive attributes. A study of the various methods by which theologians have sought to resolve the difficulties involved in such a conception only adds to our perplexities. At the one extreme we see the older Lutherans trying to diminish the distance which the creed places between the two natures, by assuming the possibility of an interchange of attributes, and, with Luther, giving us a Christ who during his earthly life shares the omniscience and even the ubiquity of the Absolute. At the other extreme we see advocates of the so-called kenotic theory trying to narrow the divine to the limits of the human, by assuming a renunciation of

attributes on the part of the Most High, which makes him for the time being a genuine sharer of human ignorance and weakness. While between the two the Calvinist seeks to avoid the double difficulty by supposing the incarnate one to possess an alternating consciousness—now divine, and now human, and presents us with a Christ who at successive moments knows himself to be almighty God, and helpless man. From such difficulties it is a relief to turn to the clear-cut logic of the earlier Unitarians, who swept away all compromises with the simple assertion that if God and man were really mutually contradictory terms, no trick of logic could make them consistent; and were content to see in Jesus simply a man like ourselves, whom it pleased God to raise to divine honors as a reward for his fidelity during his earthly life.

But such a judgment of the traditional Christology, however plausible, would be superficial and misleading unless qualified. It is not by their logical consistency alone, or even by their historical consequences, that creeds are to be judged. The real question which we have to ask of any creed is, what it means to those who hold it. What light does it shed upon the problems of their lives? What answer does it give to the world-old questions of duty and destiny? Judged by this test our estimate of the traditional Christology must be more favorable. Three things, I think, we may safely say the Christ of dogma meant to our fathers: 1, an enhanced sense of the dignity and the possibilities of human nature; 2, an ethical standard both exalted and definite; and 3, the revelation of a present God, at once strong enough and gracious enough to assure the possibility of man's salvation.

In the first place, I say, Christ stood for an enhanced sense of the dignity and the possibilities of human nature. It is the fashion in our day to speak of the older Christology as if it carried its emphasis upon the deity of Christ so far as to obscure his full and true humanity. But the contrast is a misleading one. No doubt it is true that to our thought the Christ of the creeds lacks many of the features which we regard as necessarily belonging to a full and true humanity. But it did not seem so to those who made them. The difference between their attitude and ours is a difference of conception, not of faith. To Cyril and to Leo, as truly as to the most radical Unitarian of to-day, the full and complete humanity of Christ was fundamental. They magnified the

divine elements in their picture of Christ, his omniscience, ubiquity and the like, because by this means they were conscious of exalting humanity. If, by assuming our human nature, the divine Word could produce a being so exalted and glorious as the Christ, how full of divine possibilities must humanity itself be! When a monarch takes up his abode in a lowly village—so runs the famous simile of Athanasius—all the houses which it contains share the honor which is conferred by his presence. Thus, incarnation was not the denial but the apotheosis of humanity. It was the revelation within human nature of a dignity and of capacities hitherto undreamed of. It was the means by which the awful gulf which yawned between the human and the divine was spanned, and the finite proved to be capable of receiving the infinite.

In the second place, the Christ of dogma stood for an ethical standard at once more exalted and more definite than any which had hitherto been controlling. It was more exalted because it made self-sacrificing love the supreme law of human conduct, and grace rather than merit the highest ethical category. It was more definite because it presented this ideal in the form of a human life, which could be studied and understood and imitated. It is important to emphasize this, because it is so often overlooked. We are not the first to find in conformity to the character of Jesus the goal of ethical endeavor, though we often speak as though we were. In our new joy at the rediscovery of the man of Nazareth we must not forget Francis of Assisi, and the author of the Imitation of Christ.

But, even more important was the effect of the Chalcedonian faith upon the conception of God. It meant the breaking down, once and for all, of the gulf which had yawned between the human and the divine. It carried back into the heart of the infinite those qualities of gracious self-sacrifice and forbearing love, of which the life and death of Jesus were the supreme illustrations. It was the revelation of the unity of the God of nature and of grace, and hence the assurance of salvation to all those who were willing to draw near to God through the means which he had provided in his incarnate Son.

In order fully to understand what this faith meant, we have to transport ourselves back in thought to the world in which the authors of the creed lived. It was a world in which untroubled

blessedness was the ideal of the perfect life; when suffering and limitation in every form seemed undivine, and the problem of evil found its natural solution in a dualistic philosophy which abandoned this present life, with its sin and suffering, to the demiurge, while it reserved for the supreme God the realm of spirit where the immortals dreamed out their calm, untroubled life without care and without desire. All this was changed by the doctrine of the incarnation. In Christ the highest God had entered the realm of human experience and associated with himself in the unity of a single personality its striving, limited, suffering, longing life. The logical contradictions which perplex us in the orthodox Christology are the clearest revelation of the greatness of the faith which it expressed. However difficult it might be to understand, whatever perplexities it might present to the intellect, somehow Christians were persuaded that in Christ the great gap between this world and God had been bridged. The deity of Christ meant not only a new dignity for humanity; it meant a new beauty and glory for the world in which human life was to be lived.

An enlarged sense of the dignity and the possibilities of humanity; an ethical standard at once exalted and more definite; the bridging of the gap between nature and spirit through the revelation of a present God, at once strong enough and gracious enough to assure the possibility of man's salvation; these things faith in Christ meant to the men who made the orthodox Christology; and these things, in spite of all varieties of conception, it has continued to mean to those who hold it to this day. Has the testing which modern thought has brought invalidated any one of these convictions? Or does Christ still mean to us men and women of the twentieth century what he meant to the men of the fifth? That is the question which we have now to consider.

There are two quarters from which the traditional Christology has been subjected to criticism. One is historical, and the other philosophical. On the one hand, recent study of the Gospels informs us that the Christ of dogma is a very different being from the Jesus of history; and raises the question whether the familiar human figure whom our Gospels reveal can rightly be identified with the incarnate Word of the creeds. Modern philosophy, on

the other hand, denies that any individual, however exalted, can contain the fulness of the infinite, and bids us seek in humanity, as a whole, rather than in any one of its representatives, however exceptional, the true revelation of the divine.

This is not the place or the time to retell the familiar story of the recovery of the historic Jesus. It is but a chapter—though the most fascinating—of that longer story which describes the steps by which, on one field after another, the dogmatic point of view has given place to the scientific; and we have been taught to see in the Bible, instead of an inerrant book, given once for all to secure the infallible transmission of an unchanging dogma, the record of a long and complex process of historic revelation. Here we are interested, not in the process, but in its results. We wish to know what effects modern critical study has had upon our conception of Jesus. Two such effects, at least, we discover, which seem to point in opposite directions. On the one hand, modern scholarship has made the figure of Jesus more definite and natural than that of the older dogmatic Christ: on the other, it has revealed difficulties unsuspected by our fathers, and brought to light problems which are still unsolved, if not indeed insoluble.

In the first place, I say, modern study has brought Jesus nearer than the Christ of the creeds. The creeds asserted, indeed, the true humanity of Jesus, but the humanity they pictured was so glorious and transcendent that it seemed to have little in common with the sorrows and limitations of our present mortal life. Out of the calm untroubled eyes an all-seeing wisdom seemed to be gazing, and at the touch of the gentle hand Almighty power made itself felt. Through the familiar scenes at Capernaum and in Jerusalem the mystic figure moved as one who was in them but not of them, and when at last the resurrection revealed to the eyes of the startled beholder the glorified and ascended Saviour, we feel that the change was rather in the quickness of the disciples' apprehension than in the nature of the being whose divine glory they had hitherto so imperfectly perceived. When the older theologians speak of Christ, it is the divine Word, rather than the man of Nazareth, whom they have in mind; and humanity is a garment which he has for the time assumed, and can as easily lay aside, rather than the form and law of his inner life. But the Jesus whom modern science reveals is a very different figure. He

is, like ourselves, an individual man, and shares the limitations which individuality always involves. He is the Jesus of Tissot rather than of Raphael and Fra Angelico, the boy of the Nazareth hills, the man of Galilee and of Jerusalem, the friend of fishermen and publicans, the patient student of prophet and Psalmist; the disciple and successor of John, the healer and preacher, the tempted and the suffering, acclaimed as Messiah by a little group of disciples, and, for a brief moment, accepting their homage, only to be rejected and reviled by the mass of his countrymen and to suffer a cruel death at last at the hands of the Roman authorities, to whose judgment he had been hurried by the rulers of his people.

He is the Jesus of the Sermon on the Mount, the gracious teacher who knew how to make the flowers and the birds the revealers of a Father's love; the simple preacher of homely truths, whom the common people heard gladly; the friend of the penitent sinner, however shameful had been his past; but, at the same time, the uncompromising foe of formalism and pride, the fearless denouncer of hypocrisy, whether it showed itself among those who were Pharisees by name, or in the ranks of his own disciples. He is the man of untroubled faith in God; of indomitable courage and hope; preserving his confidence in the triumph of his cause in the face of apparent defeat and failure, and leaving to his disciples as their legacy the preaching of his Gospel of the Kingdom of God. Such, in briefest outline, is the picture which rises before our minds when we hear the name Jesus.

But the story has another chapter as well. If criticism has resolved difficulties, it has also created them; if it has brought Jesus nearer, it has also pushed him farther away. The breaking down of the old dogmatic certainty has brought life and motion into the calm waters in which an older faith saw its divine Master mirrored; but it has brought restlessness and change as well. With the recovery of the individual Jesus—man of his time as well as of all time—we find ourselves confronted with all the limitations which individuality always implies. Studying the records as human documents, to be interpreted by the canons which govern all human research, we become aware of the uncertainties which are the common lot of humanity. Much as modern criticism has revealed to us of Jesus, there is more of

which it leaves us in ignorance. Not only as to outward questions, such as the duration and geographical distribution of our Lord's ministry, but as to matters which concern his teaching and his experience, students of the life of Jesus are not agreed. Was his Gospel a Gospel for the present or for the future only? Is the Kingdom an eschatological conception, such as meets us in the apocalypses of the contemporary Judaism; or does it stand for a spiritual society, admitting progress and growth? Did Jesus really claim to be Messiah, and, if so, how did the consciousness of his Messianic claim arise and what did it involve? Did Messiahship mean to him, as some have claimed, the acceptance of the national ideal of Judaism, with all its limitations? Or was it merely a symbol of spiritual and universal truth? Was Jesus himself, or Paul, the real founder of the universal religion we call Christianity? Did Jesus, or did he not, found a church? What shall we say of the great affirmations of the Fourth Gospel? Are they Jesus' own, or only the interpretation of the disciple? And, if the former, what do they mean? Are they really expressions of the metaphysical Deity our fathers understood them to express, or simply mystic utterances of a religious nature of singular depth and purity, whose spiritual Gospel later generations were unable fully to understand? Such are some of the questions which modern criticism is forcing upon our attention. If we are to know what Christ means for modern men, we must first of all be clear as to what ought to be our attitude to the issues they raise. Can we hope that criticism itself will some day settle once for all the questions which it has brought to light, and must we be content to wait with such patience as we can command, until that time comes, holding in suspense meanwhile the vital interests of our faith? Or is there some other method of approach possible which will enable us here and now to secure firm standing-ground?

Speaking for myself alone—for on a matter so weighty it would be too bold to presume to speak for others—I do not believe that there is any likelihood that the research of the future will bring us any nearer the settlement of the ultimate questions than we are to-day. New light will doubtless be shed upon questions of detail. Documents will be analyzed and redated, and new documents discovered. Old difficulties will be cleared

up, and new possibilities suggested. But the matters of vital interest to faith will probably always remain as they are to-day—insoluble by purely historical means. When it comes to the interpretation of personality, subjective considerations will always continue to play their part in the decision. My own conception of what is possible will help to determine my belief as to what was actual. And my conception of what is possible will, in its turn, be determined by my entire philosophy of life, into the making of which all my past experience has entered. Criticism may indeed present us with the alternatives between which decision must be made, and marshal the arguments on the one side and on the other; but the decision itself will remain an act of the will,—one of those ultimate acts of faith by which the supreme issues of life are determined.

To those who have been accustomed from childhood to think of the Bible as a purely objective record of historic fact, it is startling to be told that what it gives us is really a series of spiritual impressions. But to those who realize that God is spirit, himself speaking directly to the hearts of men, and making himself known through the spiritual response which his message calls forth, this is only what might have been expected. The Jesus of the Fourth Gospel tells us that he has many things to say to the disciples which he could not say during his earthly life. Modern Biblical study is giving us a new insight into what this saying means. It shows us that our Gospels are not simply historic record, but personal testimony,—the first chapter in the long story of that which men have heard and seen and believed and felt of Christ. It presents us again in new and clearer form with the old alternative which men have faced in every generation, and bids us decide for ourselves the question put by the Master to the disciples so long ago, "What think ye of Christ?"

I say it presents us clearly with the old alternative and bids us make our choice,—the choice between a purely humanitarian and individualistic Christ, and one who, while still human, with the limitations which humanity always carries with it, has a larger significance, and can be rightly understood only as the revelation within humanity of that all-controlling divine Spirit, of whose fatherly purpose the universe itself is at once the expression and the scene.

There are not a few in our day who have chosen the former alternative. The Christ in whom they believe is the human Jesus and nothing more. The interpretation of Jesus from the Godward side they regard as in all its forms mistaken and misleading. Jesus, they tell us, was a man like ourselves, limited morally as well as intellectually. He was a Jewish Rabbi of exceptional insight and singular grace, from whom the world has learned much, and may still learn more ; but he was not perfect, either in insight or in character. He was our Brother indeed, and in some things our Master, but to call him Saviour and Lord is to pay him honor which he would have been the first to refuse. Looking back from this standpoint upon the history of the Christian church, it seems one long record of narrowness and misinterpretation. Whatever the name by which Jesus has been called, Messiah, Logos, Incarnate God, Only-begotton Son, of the same substance with the Father, in every case his distinctive message has been lost, and his true contribution to the world's progress obscured. Is it not time, we are asked, to put an end to this series of misunderstandings, and to be content to see in Jesus a man like ourselves, with all the limitations and weakness of humanity? So the questions which criticism raises are answered in a way to obliterate as far as possible the difference between Jesus and his environment, and to crowd within ever narrower limits his original contribution to the welfare of mankind. What is wanted, we are told, is not a Christian but a human religion ; a theology, not Christo- but theocentric.

But why need a human religion cease to be Christian? Why should the discovery of new truth and meaning in the message of other teachers necessarily involve the dethronement of the Christ from the central place which he has held in the faith of Christendom? When we think what that faith has meant in the lives of those who have held it, this seems a pitiful outcome for all the labor and toil, the heroism and sacrifice of the Christian centuries. In spite of the enthusiasm with which its advocates hail the Gospel of a purely human and imperfect Jesus, one cannot help questioning whether it will be able to call forth the loyalty and devotion so ungrudgingly given to the divine Christ. And then, when all is said, there remains the figure in the Gospels to be accounted for. If Jesus was simply what the radical critics would

persuade us, whence came the Christ of Mark, not to speak of Luke and of John? Here, at least, we have a figure in which later generations have recognized the ideal of humanity, and in whose untroubled consciousness of a divine mission and authority they have found their guarantee that the world was really the scene of a Father's love. Making all allowance for the subjective elements which enter in with the interpretation of the disciples, is it not easier to believe that the Jesus of the Gospels is the reflection of a real character than that he was the creation of the writers' imagination? Interpretation may be true as well as false. It may lay hold upon the vital and significant elements of a character, and exhibit them more clearly than was possible in the narrow environment in which the life was first lived. It was not Xenophon, but Plato, who understood Socrates best. Why may not something similar be true in the case of Jesus? If we can but believe that in him we have one through whom God speaks his message of redemption and hope for the world, then the more human the lips through which the message comes, and the more complete the brotherhood of the messenger, the richer and fuller the Gospel.

But here philosophy brings its difficulty to reinforce that of history. It tells us that the whole attempt to associate finality with the revelation of a single individual is mistaken. No single experience, or set of experiences, can contain the fulness of the Infinite. It is as true of the Christ of the Gospels as of the Jesus of the critics, that it is too narrow a conception to bear the full weight of devotion which has been laid upon it by Christian faith. In the creation of the ideal which is to satisfy humanity, all humanity must have had its part. Only a world experience can contain the God of the world.

The difficulty is presented in different forms. Sometimes it takes the form of a criticism of the conception of the perfectness of Christ. If it be true, as modern psychology assures us, that personality is a social conception, into the making of which the environment enters as a necessary part, then clearly it is impossible to hope for a perfect individual until we have a perfect environment. But this is manifestly not the case with Jesus. Again, the *à priori* argument is supplemented by specific considerations drawn from the nature of Jesus' moral teaching. We

are reminded of the many sides of life, in which it is vain to look to him for guidance. What, we are asked, has Jesus to say to the artist or the man of letters? What part in his moral ideal was played by the pursuit of truth for truth's sake, which is the goal of the philosopher and the scientist? What program of social or political reform did he lay down? What contribution did he make to that complex set of interests we call our civilization? Where would our boasted progress be if we were shut up for guidance to the Sermon on the Mount, or the parables by the sea?

No doubt there is a form of Christian faith against which these objections would be valid. If it were claimed for Christ that he contained within himself *quantitively* all human wisdom and perfection, so that there remained nothing more for future generations to discover and achieve, we might well confess that such a claim was untenable. But this is not the claim which the church has made for Christ. When men have confessed the deity of Christ they have not meant that God was only *in* Jesus, but that he was everywhere and always *like* Jesus, which is a very different thing. They have believed that, on the infinite theatre of the universe, he was doing, in ways appropriate to that larger sphere, that which Jesus had done and had taught men to do, on the narrow stage of a human life. Precious as was the life in Galilee and Jerusalem, it represented the least part of the activity of the divine Christ who revealed himself therein. Before the quiet years in Palestine there reached back in majestic procession the centuries in which the divine Word had been preparing the way for the fuller revelation of the incarnation; and the dark tragedy of Calvary and the new joy of the open grave but opened the way to the continuing ministry of the risen Saviour. It cannot be too often insisted that it is not the human Jesus who has been the object of Christian faith through all the centuries, but the divine Christ. Indeed, it may be said that the limitation and incompleteness of the earthly ministry, considered by itself alone, has been an essential element in faith in Christ's divinity. Forward, not back, has been the Christian watchword. The great revelation has been looked for in the future, when Christ shall return at the Second Advent, to usher in that great social consummation when all the redeemed shall be conformed to the image of the Redeemer, and God shall be all in all.

It is this larger aspect of Christian faith for which the doctrine of the Trinity stands. The Trinity is the means by which the special revelation of God in the historic Jesus is related to his wider revelation in the course of history, and the spirit of man. It is the affirmation of the fact that the God who makes himself known in the prophet of Nazareth is the same who has ever been speaking to men in the glories of nature and the leadings of Providence, and who is even now speaking to them in the still small voice of conscience. The conception of the Trinity as a mystery, having to do with the being of God in himself, is a departure from the original interest which led to the formulation of the doctrine. While it is no doubt true (as the doctrine of the Trinity itself affirms), that there is a side of God which surpasses human comprehension, it is also true that there is another side which can be known; and it is with this side that the Christian Trinity has primarily to do. It is not a doctrine concerning God as he is in himself, but concerning God as revealed.

It is a striking fact that at the very time when traditional views are everywhere being called in question, thoughtful Unitarians should be showing a new interest in the doctrine of the Trinity, and a new appreciation of the qualities which have given it its hold upon its more intelligent advocates. Martineau's suggestive tract, "A Way Out of the Trinitarian Controversy," makes it clear that under the name of the Father, Unitarians have really been worshipping the divine Christ whom Trinitarians call the Son; and still more recently, Mr. P. H. Wicksteed, in a striking essay, designed to show the significance of Unitarianism as a theology, has called attention to the enrichment of experience which comes from the Trinitarian way of conceiving God. It is being more and more generally recognized that the Deity of the Athanasian creed, with its mysterious innertrinitarian distinctions defying definition, is but one phase, and that not the most important or fruitful, of Trinitarian conception. Here, as everywhere, we are coming to see that doctrine is the reflection of experience, and are seeking to discover what the experience is which the doctrine is designed to express.

With this recognition, the question at issue between Trinitarianism and Unitarianism is shifted. It is no longer one of theoretical construction, but one of practical values. It is not

the question whether we can crowd all of God into the human Jesus, but whether in Jesus we have a revelation so clear, so permanent, and so satisfying, that we can safely use it to give content to our thought of God, and definiteness to our ideal for man. It is the question, in other words, whether, in the new light in which we now see him, Jesus can still hold the place in our modern world which he held in the world of our fathers. Three things we saw the Christ of dogma meant to Christians of the past, an enlarged sense of the dignity and possibilities of human nature; an ethical standard at once exalted and definite; the bridging of the gap between nature and spirit through the revelation of a present God, strong enough and gracious enough to assure the possibility of man's salvation. Does the name Jesus still carry the same connotation to our spirit?

And first, of Jesus' contribution to our estimate of humanity. We live in an age which boasts of its democracy; in which such phrases as the sacredness of life and the brotherhood of man are on everyone's lips. But, when we ask ourselves what is the origin of this high estimate of man, we find ourselves inevitably led back to Jesus. It was Jesus who, as a matter of history, was the first to break the bonds of class tradition and prejudice and to affirm the worth of the individual as such. Jesus was the first great democrat; it was he who, by his Gospel of the Fatherhood of God, opened a door of hope and opportunity to the most despised of mankind. "Plato," says Harnack, "sang the hymn of the spirit, but the spirit of which he sang was the intellect, and his message came only to the wise. Jesus calls to every poor soul, to every one who wears the face of man: You are a child of the living God, of more value, not only than many sparrows, but than the world itself."* Where will you find in history an increase in the value of humanity comparable to that which Jesus wrought when he spoke this revolutionary word. From what other source has sprung so broad and beneficent a stream of ministry as that which he thus set in motion? Nor is this contribution simply a matter of the past. If we ask ourselves why it is reasonable to-day to believe in the divine possibilities of humanity, we turn back instinctively to Jesus for the confirmation of our hope. If to be

* Das Wesen des Christentums, p. 43.

man means to be like Jesus, how great must humanity be! If Jesus, being what he was, could see in others the children of his Father, surely it is not for us to despair.

Nor is Jesus' connection with our ethical ideal any less intimate. Whatever else may be doubtful about Jesus' moral teaching, this is certain, that he made self-sacrificing love the supreme law of conduct; and that he himself so lived as to present this ideal to the imagination of men as a constraining and inspiring influence. If he gave no philosophical system, he showed the singleness of aim through which all progress in knowledge has been achieved; if he painted no great picture, he exemplified that receptivity of spirit, through which alone great art is possible; if he laid down no program of political or social reform, he taught that love of man and that devotion to right, which have been the spring of all the great reforming movements. Theoretical objections to the sinlessness of Jesus lose their force when we remember that all the ethical progress of the centuries has still left his character supreme; and that the most effective way by which we can convict a man of sin to-day is to persuade him to measure his attainment by the character of Jesus, and to test his life by his. "It would not be easy even for an unbeliever," once said John Stuart Mill, "to find a better translation of the rule of virtue from the abstract to the concrete, than to endeavor so to live that Christ would approve our life." *

Nor is it otherwise when, leaving the familiar realm of human values, we ask what is Jesus' contribution to our idea of God? Here again we find that he is still to us what he was to our fathers—the means of bridging the gap between nature and spirit, and assuring us of the divinity of the world in which we live. No doubt we conceive this passage differently from the theologians of Chalcedon. To them incarnation was a matter of the union of natures,—a stupendous miracle in which the divine and the human were made physically one. To us it is a moral process progressively realizing itself in history; and to be complete only when the Kingdom of God shall be fully come. But to us, as to them, Jesus is still the guarantee that God is really at work in the world, and that his Kingdom shall surely triumph. It is because in

* Three Essays on Religion, London, 1874, p. 255.

Jesus, more than anywhere else in the world, we see moral forces triumphant over sin and suffering and death; it is because through faith in Jesus we have learned, in the midst of a world which is the scene of ceaseless conflict with the same relentless foes, something of the peace and joy and quiet confidence that were his, that we dare to believe that right shall finally triumph, and the kingdoms of this world become the Kingdom of our God and of his Christ.

It is this faith in the final triumph of Christ's principles in the world for which the confession of Christ's deity stands. As we have already said, it is not the declaration that God is only in Jesus, but that he is everywhere and always like Jesus; and that, because he is like Jesus, we may be sure that righteousness and love shall finally prevail. So long as this faith shall continue to maintain itself in the hearts of men, so long will the central place given to Christ be justified.

A single word in closing as to the practical value of this conclusion. If we have been correct in the course of thought which we have followed together, then, in spite of all differences which separate modern thought from that of the older orthodoxy, in the fundamental interpretation of the significance of Christ we are at one. Beneath the diversity of interpretation there is a unity of faith which binds us together and makes it possible for us to feel ourselves at home in the use of the ancient symbols in which the church of the past has confessed her historic faith. It is the highest glory of theology that it helps us to discover these unsuspected kinships and so promotes that unity of spirit which is the condition of all effective union for large ends.

I end where I began, with the practical value of the kind of work which you have banded yourselves together to do. The time has passed when sensible men contrast theory and practice to the disadvantage of the former. We have learned that all successful practice rests on sound theory, and that the more earnest we make with the tasks of life, inevitably the more we are forced back to those underlying studies which engage the scientist in the library and the laboratory. So it will be with our own science, if only we bring to its study the same openness of mind and singleness of purpose which have been the secrets of success in other branches of human knowledge. In the day when theol-

ogy, in the large and fine definition of it which I have tried to give, begins to enlist again the devotion and enthusiasm which it has called forth in the ages that are past, we may expect to find the Christ, as to whose significance and meaning so many earnest men in our day are perplexed, regaining his ascendancy over the thought, as over the life, of modern men.

PROFESSOR LEWIS ORSMOND BRASTOW—HOMILETICAL SURGEON.

JAY T. STOCKING, '01.

THIS may not be a true title. If not, it is because it is inadequate rather than untrue. In such a sketch one must always have the fear of inadequacy. I suspect that Boswell had it. My task is simplified when I remember that this is not an obituary. May it be many years before that is written! This is only a pupil's word of appreciation. Besides, here of all places, I should not dare to violate one of Professor Brastow's most sacred injunctions,—against exhausting the subject.

Is is not necessary to describe Professor Brastow to the readers of the QUARTERLY. His compact physique, his nervous energy, his incisive mind and his friendly heart are a part of every recent Yale man's education. I need not review his lectures;—we have them in our note books. Prof. Brastow is said to have occupied the "chair of Homiletics." But we do not think of him primarily as occuping any chair. We think of him first of all as he stood in the front pew of the "faculty seats" in Marquand Chapel. This was his clinic, this was where he operated.

In temper, spirit, method and aim he was a surgeon. His exceptional powers of classification made him a brilliant diagnostician. He rarely cut in the wrong place. To see him sort the symptoms, and trace them back to their causes was exciting and

exhilarating. His acuteness in laying his finger upon the weakness of a sermon was only equaled by his marvelous ability in discovering its merits.

Having located the trouble, the surgeon did not always operate, for he knew that operations are at best shocks to the nervous system. With wisdom as great as his skill he studied every case. If the disease was incurable, what was the use of operating? It would only add distress. If the patient was over-sensitive, something less heroic would do better, perhaps a tonic. We impatient Sons of Thunder now and then thought him too lenient but he was wiser than we. Like the late Professor Frink of Amherst, he knew the value of encouragement in creating that confidence necessary for all effective public speaking. He believed in that old thought of New Thought, "auto-suggestion" and considered it "good for the auto,"

But when the disease was a grave one, he did not hestitate to cut as deep as was necessary. "If a man cannot do better than that, he had better go back to the plow:" I recall his saying once, but only once. He did not need to repeat the remark often. It set us all to imagining how plow handles felt. Nothing provoked such trenchant criticism as his conviction that a fellow had not done his best, or approached his task with becoming seriousness. He stood with drawn sword in the path of any man who aspired unworthily to a "seat among the prophets." He had a duty to perform for the churches. How some of us got past him, I can not tell.

True surgeon that he was, he did not like to wound. When to do so become necessary, it was only to save the life of the young preacher, and we all knew it. It was a kind hand that did the work. Love, the great antiseptic, kept all poison from the wounds. How often he has been followed to his room for further counsel by men who would have turned away with rankling thoughts from a critic of lesser aim! I know of no better proof of his wisdom, his skill, his singleness of aim, his "merciless love" than the fact that I never heard a man complain that Professor Brastow had treated him unkindly. He can not be called a humorist, but it has helped that, now and then, as a kind of surprise to himself, he has dropped the word which turned the corners of the mouth upward.

But Professor Brastow's great work was not simply in dissecting individual sermons. With them for his texts he laid down great constructive principles and held up before us commanding ideals. In the closing moments of these hours of sermon criticism it seems to me, he did his largest and most enduring work. We shall ever gratefully recall those times.

The critics have finished their feast. The young man on the foremost seat with face set modestly to the front, his neck flushed, is the "preacher of the day;" he is quietly engaged in the work of reconstruction. Professor Brastow has finished his analysis, has poured oil on any wounds which he has detected, and has moved on beyond the immediate sermon. He stands in that front pew nervously cutting the railing with the thin edge of his hand. He throws down the paper on which he has made his analysis, makes a movement suggestive of gathering himself together. Every fibre is tense, in the grip of the one idea, which in a marvelous way makes him insensible to everything else. With that delving gesture in which he seems to reach down beneath the surface for the truth which an instant later he holds up before us, he enforces the message that we must go deep into the secrets of God, and the mysteries of the human heart, down far beneath the easy surface, if we are to hold up before men the truth that shall win them. We remember the climax, his head thrown slightly back, his face upturned,in impressive recognition that the power to preach comes from on high: and when, as sometimes happened, he dismissed us with the prayer that God would make us "worthy of our calling" and we went out quietly, he completed the picture that five hundred Yale men cherish gratefully.

There was nothing stereotyped in these talks, Every one was new-born. They were brief and occasional. Yet it was in these talks that he gave us his theory of preaching, and here that he best illustrated it.

In his mind there were just four essentials to the delivery of a sermon, and *delivery* was his key-note.

First. There must be something to deliver,—something worth delivering. A great sermon depends first of all upon its being a great message.

Second. The preacher must *own* his message before be can

deliver it to anyone else. He cannot give away what he does not possess. No one ever really possesses the truth till the truth possesses him. "Gentlemen, it is not enough that you master your subject; your subject must master you."

Third. The sermon must be delivered *to some one.* He had little patience with sermons that did not reach anybody. "Do justice to your subject; but remember also that you must do justice to your object."

Fourth. The sermon must be *delivered*,—it must be "handed over" to the congregation. "The great defect of the preacher is that he did not preach," are familiar words to us.

I enter a disclaimer against any intention in this sketch to preach. This is to show that if we cannot do what we were taught to do, we hear the urging call of the vision which he opened to us, and live under the rebuke of the ideals which he helped to awaken.

I have written of Professor Brastow as a teacher, because it is in that aspect that most of us have known him. Perhaps to the majority he has seemed to dwell just a bit apart. But sermons are not all his life. He is interested in men and movements, in trees, and flowers and the sea. If you don't believe it, sit with him on the veranda of his cottage which like a fort commands Penobscot Bay. Take a drive with him and that best of companions, Mrs. Brastow, along some of the unfrequented roads of the Maine coast where the automobile has not shrieked its irreverent honk, where the sound of the horses' feet loses itself in the turf, or where gullies and rocks shake every theological idea out of your head. He never drove unwilling students with more vigor than he urges on his lagging steeds.

It is not easy to think of Yale Divinity School without Professor Brastow. For twenty-two years he has given the University the very best that he had to give. He says that he hardly feels equal to the task of such readjustment as the age demands. But no one who hears him, as I recently did, lay the emphasis on *experience* as the source of one's message and the ground of one's appeal, can feel that the problem is very far beyond him. But he has earned his release, and the reward of satisfaction with this quarter century of work. What though Yale has turned out few, if any, great preachers in that time. It has been a difficult

period in which to make preachers, if indeed they are ever "made." He at least can know that half a thousand men are incomparably better preachers because they have known him.

We bespeak for his successor, in whose selection we are happy, a very generous good fortune when we wish him as much gratitude from his students as the men of the last twenty-two years owe to Professor Brastow.

AN APPRECIATION OF PROF. VERNON.

FREDERICK Q. BLANCHARD, '01.

WHEN a brilliant speaker at the Internationl Conference of Congregational Churches, held in Boston seven years ago made the memorable charge that most instruction in sermon making was about as valuable as lessons in swimming given in a three by six bath tub, Yale Seminary students felt that their own Homiletic department was one, at least, striking refutation of its truth. No man whose sermon was subjected to the keen analytic criticism of Professor Brastow could fail to know his actual needs or could count such instruction anything but fundamentally valuable. For this reason the question as to the type of work that his successor is likely to do is doubtless a consideration of much interest. Certain facts may throw some light upon it.

When Mr. Vernon went to his second and last regular parish, he found a church in which the conclusions of modern Biblical scholarship were virtually unknown. So far as they were taken into account, they were generally regarded as either unprofitable or dangerous to faith.

Bible study had been of the usual conventional sort which centers about International lessons in the Sunday School.

Four years and a half later he left a church somewhat distinguished for its intelligent liberal theological view point. A con-

siderable group of people were not only in complete sympathy with modern scholarship, and free from all fear of its conclusions, but were unusually well informed upon the latest work done by students in Old Testament Introduction, and were preparing to undertake the study of the gospels in the same way. In the church are three good sized volumes, the witness to the special work done by some fifteen or twenty people. They contain essays on most of the books of the Old Testament, on several of the most striking personalities and upon critical events and epochs, and also upon the most important books of the literature of later Judaism. In connection with the regular work of the Sunday School, the Bible Class at this particular time was studying the Genesis stories upon the basis of Gunkel's brilliant introduction to his commentary. It should be said also that this great interest had been awakened and the result achieved in a church with notably few, practically no, trained students. Another fact that many will justly consider most essential, the spiritual life of the church was testified to by the large accessions to membership, increasing gifts to benevolences and consistently good congregations.

How had it been done? Various factors contributed; vigorous preaching for all, and special instruction for the most responsive or most free to attend upon it. More, howevever, was accomplished through the personal contact which led the great majority to feel the importance of the search after truth, the need of absolute fearlessness in questions of faith, and the helpfulness and inspiration to be gained from the Biblical revelation of God thus studied.

A man who can do this with the average people of an average church may be trusted not only similarly to inspire men seeking his guidance with minds and hearts undistracted by the manifold cares of commercial pursuits, but also to impart to them the power which makes the minister if he really possesses it, the prophet as well as the priest of God.

NOTICES OF RECENT BOOKS.

"*The Strenuous Gospel.*" Sermons by the Rev. Thomas G. Selby. (Hodder and Stoughton, London.)

The sermon-essays of Mr. Selby rank among the very best sermons of our time. All who know "The Imperfect Angel," "The God of the Frail," and "The Alienated Crown," will take up eagerly this new book and find what they seek. This is timely and powerful preaching from the pulpit of Methodism in England. Mr. Selby advocates a strenuous Christianity, as the title sermon of the new volume indicates, on the text, "Strive to enter in at the narrow door." The title sermon is not the leading one of the volume, nor its best. "The Subliminal Godhead," "Interwoven Responsibilities," and "The Endless Ethic" are especially able discourses. Five sermons deal with the doctrine of the Atonement; the most striking entitled "The Salvation that Affronts." All the twenty sermons of the volume have a marvellous charm of style, freshness of thought, and felicity of illustration: are alive with imagination and strong good sense. It may be that these sermons were never delivered from a pulpit. They appear to belong in the same class as George McDonald's "Unspoken Sermons." They are literature, and of so high an order that they need to be read at leisure to be thoroughly appreciated and digested. Here is plenty of food for thought for those who cling to the Old Theology, and also for those who prefer the New Theology. The volume is free from vagueness and effusiveness: concrete in the application of the thought to the mind of to-day. The theology of the writer has a biological as well as a Biblical background. WARREN D. BIGELOW.

The New Theology, by R. J. Campbell, M.A. Macmillan. 1907.

This title, the author thinks (p. vi), "will do no harm so long as it is clearly understood that this book is but an outline statement of my [his] own personal views." Nevertheless it is a misnomer, and hence the need to warn his readers (and ours) not to expect a treatise on theology, but the reply of an intelligent, progressive, practical, but thinking preacher to those who seem to be startled by his pulpit utterances because ignorant of the changes in theological thinking to which he has come, by no means alone, but in harmony with a very large element, perhaps a majority, of modern clergymen of progressive spirit. While, therefore, he justly and emphatically disclaims the responsibilty of an authorized representative, he is in a real, though limited, sense representative; and these ideas of Mr. Campbell on "The Nature of Evil," "The Incarnation of the Son of God," "The Atonement," and "The Authority of Scripture," are as examples of modern type representative ideas.

It is in fact the place of an exponent rather than a pioneer, an interpreter rather than a creator, which we should of ourselves assign to the

writer. He is clear rather than profound, a practical rather than a thorough thinker. The current orthodoxy often requires, he thinks, to be designated "nonsense," because in the form which it takes to "the man in the street" it surely is "nonsense." Perhaps so. But realizing that the views thus swept aside are a travesty, he should be prepared to find his own views also travestied by "the man in the street," and the caricature—for it is a caricature of Mr. Campbell's views which has been spread before the public—treated as "a farrago of nonsense."

Perhaps the author does require an additional nibble from "the tree of the knowledge of good and evil." The distinction does seem occasionally a little blurred. Evil is the mere absence of good. Sin is only the quest for life wrongly directed. The atonement "effected nothing whatever, and nothing was ever needed, to make it possible for God to forgive us" (p. 171). We are anxious not to aggravate the charge of misrepresentation laid by Mr. Campbell against his critics; but these are sentences which stick in the mind more than many disclaimers of an iconoclastic intent. And is it really true that pain is only absence of pleasure, at most the protest of life against what makes for death? The old doctrines of free-agency, guilt and atonement had at least a deep realization of the exceeding sinfulness of sin, and made a serious attempt to answer the old problem first attempted in the myth of The Fall: *Why* must there be evil, suffering and death in the reaction of the infinite against finite waywardness? *Why* is pain inevitable to the reaction against physical dissolution? *Why* is the suffering of the innocent—Jehovah's "Servant"—a condition of the "healing" of the many? Perhaps the Church's answer in all its varied forms is wrong; but Mr. Campbell offers no substitute. As a representation of the facts of history the story of the Fall was put out of court long ago. But the myth was not constructed to record facts of history, but to explain data of consciousness: on the one hand the consciousness of guilt, implying free-agency; on the other, the suffering of the world. It explains the latter in terms of the former. And the data remain. The Isaian doctrine represents another attempt, provoked by Israel's suffering in the Exile; Paul's another, provoked by the suffering of Jesus. Perhaps there is room for some querying still.

But the debt of gratitude we owe to Mr. Campbell is immense. He makes theology a reality again, when it was fast becoming dead and dry scholasticism. Better still, he makes the Church the bearer of a real message to a needy world. And the world is responding. He may not be the profoundest of our thinkers, but he is a *live* thinker, and we have the courage to believe he is inaugurating a new age of live thinking and live working as well. B. W. B.

A Genetic History of the New England Theology. By Frank Hugh Foster. Chicago: The University of Chicago Press, 1907. Pp. xv, 568. $2.00.

In this sturdy volume Professor Foster has rendered a service of value not only to all interested in New England history, but to all who wish to

know the characteristics of the most original and significant school of American theology. The work has been attempted in whole or in part before, but it has never thus far been so ably done; and though the result is not easy reading, few recent publications will yield more that is rewarding to the thoughtful reader. It sets before him with great clearness the task of our immediate spiritual ancestors, and points out the services which they rendered to theologic thought, while making no less evident the limitations of their methods and results which have rendered inevitable the collapse of the systems that they so laboriously erected. The whole development from Edwards to Park is carefully examined, with large use of quotation, and constant endeavor to make evident not merely the peculiarities of each theologian of the series, but his degree of indebtedness to those who had preceded him in New England, and the influences from without its borders, if such there were, which affected him.

It is impossible to glance at more than a few points in the long story. Professor Foster's treatment of Edwards deserves careful attention, the the more because his figure still looms in popular imagination as that of the greatest of New England thinkers. The author justly honors "that perfect independence combined with entire loyalty to the truth, that living sense of the possibility of progress, that keen vision of the necessities of the present hour and that unquestioning subordination of every merely theoretical interest to the practical interests of the Redeemer's kingdom," which he made part of the New England inheritance. But he criticises keenly the errors and inadequacies of his argument on the will, and shows plainly the evil as well as the good effects of his work upon the later representatives of the school. In sheer mental ability and theologic grasp he ranks Edwards below some of his successors, notably our own Nathaniel W. Taylor—"the most original, powerful, and widely influential mind which New England Theology ever possessed,"—and Edwards A. Park, long the moulding force in Andover.

No less suggestive is Professor Foster's account of the Unitarian separation, with its exhibition of the weaknesses of the orthodox rebuttal and his criticisms of the shortcomings of the liberal attack. A careful reading of what he has to say on these themes will render the whole acrimonious debate much more luminous, not only to the student who comes to its consideration for the first time, but to him who has given it extended consideration.

Professor Foster has had the reputation of occupying a conservative position in theology; he doubtless does so still. Perhaps the most interesting feature of the volume is, therefore, the frank disclosure which he makes of his own change of view while engaged in its composition. When he wrote the earlier of these careful studies it was with the conviction that the New England theology, as a system, was adequate to modern needs and sound in its fundamental features. When he penned his Preface it was with evidently reluctant "perception of a fact that was long hidden from me—that it was not without reason that a strong reaction set in against this theology about the year 1880. I find myself no longer reck-

onable to its adherents." In his "Conclusion" he points out as its defects, (1) "that it failed when it sacrificed freedom to the Calvinism of the old system;" (2) "trouble lay in the *à priori* character of much of the reasoning with which the system was still defended;" and (3) "neither did it succeed in answering fully the questions put it within its own circle as to the central doctrines of the Christian system. The Unitarian questionings were not met, but the evangelical doctrines carried by a *tour de force*, by a mere appeal to authority; and at the same time they were depotentiated in the interest of a partial answer to these questionings."

Professor Foster reaches the important conclusion, speaking of the condition of New England theology a quarter of a century ago:

"There were three things in particular which it was a pressing necessity that New England Theology should do: 1. Abandon the Calvinistic conception and use of the sovereignty of God in favor of a new recognition of the facts of human nature. 2. Readjust itself to an evolutionary view of revelation and of human history. 3. Introduce the idea of a living, and not an abstract, God into its Christology. As a practical fact, the leaders of this theology were unable to do these things." Its collapse was therefore necessary. But no thoughtful student can regard it without sympathy for its purposes and reverence for its achievements, and all such will be grateful to Professor Foster for his able history.

WILLISTON WALKER.

The Religious Value of the Old Testament. By Ambrose White Vernon, M. A. New York: T. Y. Crowell & Co. 1907. Pp. 81. 90c.

Professor Vernon of Dartmouth, in this brief but brilliant essay gives us a welcome addition to the popular presentations of the contribution of modern scholarship to the elucidation and higher valuation of the Scriptures. He devotes himself to a special task: the reëstablishment in men's lives of the Old Testament foundation for character building and religious aspiration, and to meet the decline of interest on the part of the churches generally in this theme and the call of those who have caught something of the new light that may be shed upon it for some clear and uplifting presentation of its true value we have already two books (reviewed in the January QUARTERLY): Dod's theological apologetic for the timid conservative, and Professor Kent's literary and religious guide for the moderately progressive.

Professor Vernon's book is but an address put into printed form at the request of those who heard it, and has the advantage of presenting its argument in such brief compass that it may be read in an hour and a half—a suggestive little essay to place in the hands of many who would not take the time to peruse the longer treatises. It has also a merit of its own, although it would be more suited to its popular audience were the style less Germanic. It deals more with religion and life and less with the detail of literary questions than Professor Kent's book. Fearless in its statement of the truth, it will be most welcome to the one who has reached

a more advanced liberal position. A little more caution in some statements might avoid misinterpretation and rejection of his real contribution, as, for instance, in the unqualified assertion, "As the Bible now lies before us, it is a misleading book." The conservative might throw it aside half read, and thereby deprive himself of the positive, enthusiastic, religious message of the remainder. The author is able to portray graphically the real forces underlying Old Testament religion and the deeper reasons that have led men to a dependence upon this portion of the Book, as well as to disclose their shortcomings and reveal the resultant greater religious influence after critical study.

The religious value of the Old Testament was formerly its proof of the existence of God and divinity of Christ, and its infallible directions for the moral conduct of the believer. The basis for this lay in the accounts of miraculous intervention, whose truth could only be upheld by the theory of an infallible book, obtained from the (partial) fulfilment of external predictions, easily verifiable by the morally obtuse. With the supplement of allegorical twisting of individual utterances regarded as oracles a religious confidence was attained without the necessity of the moral insight that profits by the long struggle of the race to know God. The real religious accomplishments of the Old Testament characters were lost sight of in an external religiosity, with a trivial conception of a God whose adequate revelation of himself lay in an unchanging book, and with the substitution of the cross for the heart of Christ as the center of Christianity.

The real religious value is to be found in the characters supremely worthy of reverence, "consciously centered in God and full of his power," and "who only recently became real men with power to grip our souls"; in the enthusiasm born of sharing in the mighty discoveries of the fundamentals of our religion; and in the historical understanding of the times and precedents of Jesus, essential to a correct apprehension of him. Striking pictures of David and Jeremiah, the latter "the grandest personality of the Old Testament," give concrete illustrations of the renewal of life that criticism can create in old figures. The most original contribution of the book is the comparison of Amos and Kant, both demolishing the current arguments for the existence of God and building again upon the imperative of their moral natures the walls to carry the faith of humanity. The failure of the Old Testament to redeem the world but emphasizes the character of Christ, "a character, however, deeply reverent toward the book which it alone made old."

The vital touch with life, the comprehension of the moving forces in human experience, the frank and open facing of truth, the thorough scholarship and power of characterization, and the deep and enthusiastic religious note give great promise for those who are to come under Professor Vernon's homiletic instruction at Yale in coming years.

He refaces the old blocks to bring out the true proportions of their original beauty, freed from the plaster remodellings of the intervening ages. A bit rough in the process? And the results crude in comparison with newer styles and even with their last estate? Perhaps; but yet how

true and strong in their rugged simplicity! How interesting and inspiring to find there the first unfoldings of the features that, to the eye trained by the long development of human experience, represent the culmination of the architectural beauty of the structure of true manhood.

R. G. C.

The Spiritual Teaching of Christ's Life. By Rev. Prof. G. Henslow, M. A. London: 1906. Williams and Norgate. Pp. 253.

The author finds in the many-sidedness of the Christ-life sufficient cause for this addition to the present number of books dealing with this great subject. In the preface the theme is sounded which is wrought out again and again with variations in all the movements of Christ's life: "I am fully convinced not only that Religion must be *spiritual* before everything—i.e., it is centered in *character* and *conduct;* these, not belief in dogma, constitute Salvation—but that most of our ecclesiastical doctrines require in the main to be restated, in order to bring them into harmony with present-day scientific thought and revised interpretations of Scripture."

To show the inner spiritual significance for men of the life of Christ through its effect on motive and action, and to translate old doctrines into modern thought is then the program of the book.

Tho recognizing clearly the individual problem, the writer applies the motive of character and conduct as revealed in Christ to "the social gospel of conduct" which is "the leaven of society." The purpose of Jesus was to establish the Kingdom of Heaven within men, and his resurrection was to establish the Church on earth.

Through all the course of the earthly life of Jesus, the spiritual significance is brought out in an illuminating way. The child in the temple reveals the fatherhood of God. An interesting parallel is drawn between John the Baptist and Jesus, as of the contrast between morality and Christian love, duty and faith, self-interest and self-sacrifice. Prof. Henslow finds the two greatest miracles connected with Christ to be his personal character and his resurrection. The treatment of miracles comes after a consideration of the meaning of the teachings. With this he passes to a treatment of fasting, the Last Supper, the crucifixion and resurrection, concluding with a chapter on "Personal Inspiration."

The book is very suggestive for devotion, for homiletical purposes and for a reverent interpretation of some of the crises and events in Christ's life. One cannot read it without help and stimulation, for it presents clearly the development and meaning of the character and conduct of Christ. Its usefulness would be enhanced by better paragraph construction and by less detailed presentation of themes only remotely connected. But withal it is well worthy of study and thought, for it is a rich and suggestive field that is here opened up in a somewhat different way from former treatments. His statement of the doctrines of salvation, inspiration, the spirit, etc., is on the whole well done.

T. B. L.

An interesting and suggestive book of short essays, entitled, "Social and Religious Ideals," from the pen of Rev. Artemas J. Haynes, pastor of the United Church, New Haven, as just been brought out by Scribners, and will be reviewed in our next issue; also, the "Baccalaureate Addresses" of President Hadley.

Yale Divinity Quarterly.

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THE LYMAN BEECHER LECTURES FOR 1907.

The lecturer this year was Rev. Principal P. T. Forsyth, D. D., of Hackney College, London, and his general theme was "Positive Preaching and the Modern Mind." It is seldom that one hears such a graphic use of language as the speaker used in driving home his message. Aphorism, antithesis, simile, were among the many rhetorical means employed, and keen and trenchant sayings that came in almost bewildering succession. The occasional touch of humor, the earnestness of the lecturer, and the flow of words and ideas kept the hearers mentally alert to grasp the message.

The central doctrine of Christianity is the cross that leads to holiness. This is a truth that the modern world is apt to under-emphasize. A well-deserved importance must be placed upon modern preaching that is the vital point of Protestantism. Preach the holiness and the judgment of God in his redemption on the cross. Preach with the charter of the Bible and with the authority of God as he has been revealed in Jesus. The church exists because of the cross being the burden of its message to the world through the preacher, who speaks as its head.

A distinction was drawn between liberal and positive theology, for the theology of the former is fatal to faith, whereas the latter is preservative of faith. Positive theology puts the needed emphasis on the effect on God of the atonement. Liberal theology is a theosophy of immanent evo-

lution, and shows man calling to man rather than God calling to man, presenting Christ as the relatively sinless flower of mankind rather than the holy redeemer. Christianity is a life living out the moral solution of life as presented in the cross. Revelation and atonement are more than exhibitions, they are acts. God's love was not to be revealed without the satisfaction of the atonement on the cross. Atonement changed God's relation to man, since reconciliation involves change.

Dr. Forsyth took a middle ground in his theology between orthodoxy and liberalism and called his position positive theology. While holding the necessity of biblical criticism, and not taking the miracles as credentials, yet the lecturer devoted considerable time to refuting radical tendencies and beliefs. He was very suggestive in the line of bringing clearly to mind some of the dangers of extreme radicalism.

While most of the students did not agree with Dr. Forsyth in all points of his theology, yet the lectures were very helpful and conducive to deep thinking. They will prove very interesting reading when published in book form. The need of more authority, of greater conviction, of higher morality, of wider practicality, of surer faith, of more biblical messages, of more passion in modern preaching, he strongly set forth. Higher criticism is not yet in the state of certainty where it can be safely preached. The sermon itself is a part of the worship, and its strongest appeal and message must be to the cross.

In this day of institutional churches, social reforms and civic affairs, and all the multitudinous activities of church life, it is well that this sharp note of emphasis on preaching should be struck, for the modern mind is thus instructed in and inspired for its duty.

Modern Preaching.

In a most interesting editorial in the May number of Scribner's Magazine, a keen analysis of modern preaching is made. It quotes a saying descriptive of the preacher of these days: "What is really demanded of a preacher, if he is to minister successfully to the same flock for a decade or two, is that he should be an orator, a literary man, a saint, and a man of the world, all rolled into one." The editor admits that people are "really very tolerant of their minister's dull sermons," preferring them to those of another more brilliant preacher. Of the weekly sermons of the 150,000 ministers of the country, although "many of these discourses are above mediocrity, how few in matter, style and delivery can be called admirable!" The writer then rejects the suggestion that Protestantism follow Catholicism by allowing only those especially gifted to preach and not to worry about the other details of the parish, for it is "essential for preachers to touch humanity at every point. The average parson suffers from lack of contradiction just as his sermons suffer from lack of criticism." The preaching must be done, but no one offers the criticism that is most needed. Perhaps he may be lacking in the very intuition which would enable him to discern the effect he produces on his audience. The discus-

sion closes with the question, "Would it not be better that the sermon should become an occasional instead of unavoidable feature of the weekly religious service?"

This is quite in contrast with the thesis of Dr. Forsyth in the Beecher Lectures that Protestantism stands or falls with its preaching. The editorial has a strong point in the lack of criticism that the average preacher gets upon his sermons. Dr. Brastow has said that the preacher's wife is his best critic. The fact remains that since many a preacher "must spend his life preaching sermons without receiving any stimulus from his hearers," and since the sermon itself is such an important part of the worship, the situation must be met. Some churches as they increase institutional and charitable work, lessen the emphasis on the sermon, but it should rather be the more. Some ministers regularly invite sermon criticism from one or more hearers, and this is a very commendable way to overcome the personal defects that lessen the value of the message. Rather than give up the sermon as a regular feature, it should be strengthened in every way, so that fearless and effective and inspiring preaching may be secured, a gospel of no uncertain tone in a restless age.

YALE LOYALTY.

No man can long be a student in any department of Yale and not feel the deep loyalty that has made the University famous the world over. The Divinity School is no exception, and its graduates have the same feelings of loyalty for the University as have Academic and Sheff. men. There is now a field open for the expression of this loyalty in tangible ways. The dearth of candidates for the ministry is felt in every denomination, and yet never were the opportunities for devoted, effective leadership in the church so great as they are to-day. Both at home and abroad the church is confronted with a multitude of open doors of service, but with a paucity of laborers. In recognition of this unprecedented call for workers, the theological courses have been revised to meet these modern needs, and now the problem is to get young men to enter the ministry as the greatest opportunity offered for effective service. This can best be done by personal work of every alumnus and student talking with friends and parishioners. Personal work is one of the greatest means for the success of any movement. Let every one of us, alumnus or undergraduate, rally with zeal and loyalty to this privilege of getting the choice young men of this generation to enter Yale Divinity School for broad preparation for a great life work. This is practical work for the advancement of the Kingdom, and a movement greatly needed in the interests of the church. By organized effort and individual responsibility great results may be obtained. While it is loyalty to Yale to do this, yet far beyond is it loyalty to the church, and to the Light and Truth for which Yale stands as an exponent.

THE NEW CATALOG.

In the Divinity School catalog just issued there is shown a marked change from former courses of theological training. A large number of new courses are noted to meet the need for broad, thorough equipment in every line of Christian work. The plan outlined for the three years shows a wise and commendable adaptation of means to the end of meeting the demands of this age upon the Christian minister. Prof. Vernon in Practical Theology and Asst. Prof. Burton will be new members of the faculty, and as instructors will be Rev. E. S. Hume in Missions, Rev. E. F. McGregor in Sociology, Hon. Simeon E. Baldwin in Law, Asst. Prof. R. S. Lull and Dr. B. W. Kunkel in Organic Evolution.

Pres. Faunce will be the Beecher Lecturer, Prof. Wobbermin of Marburg the Taylor Lecturer, Prof. Bowne on Systematic Theology, and Rev. H. A. Jump the Alumni Lecturer.

Among the new courses are Problems in Theology and Jewish Religion of the Time of Christ by Prof. Porter, History of Christian Doctrine by Prof. Walker, the Philosophical Basis of Christian Theology and the Science of the Christian Faith by Asst. Prof. Burton, Elementary and Advanced Homiletics by Prof. Vernon, the Making of the Missionary by Rev. Mr. Hume, Organic Evolution by Asst. Prof. Lull and Dr. Kunkel, and Constitutional Law by Prof. Baldwin. Prof. Bowne will continue Prof. Porter's course in Problems of Theology after March 1st.

The above present a rich field of study, besides the regular University electives, which include courses under Prof. Royce of Harvard. The physical and natural science electives are widespread in Biology, Botany, Geology, Geography, besides an extension of English, Law, History, and in fact every department presents enlarged opportunities. The Divinity School is now more closely related than ever before with the other University departments. The division of the work into three courses, historical, philosophical and practical, with Hebrew required only in the first and different requirements for each course, is eminently satisfactory, and will enable men to select that course for which they are best fitted without electing aimlessly.

The attendance for the past year was 101, an increase of fifteen over the previous year. With such generous provision for a thoroughly modern training for modern pastoral problems, the Divinity School should go forward to the best year in its history and command the increased attendance that it deserves.

TO OUR READERS.

The QUARTERLY has entirely exhausted its supply of three past numbers, Vol I, No. 1, Vol. II, Numbers 2 and 3. There have been increasing calls for complete files of the QUARTERLY from libraries and individuals, so the management will be glad to pay thirty cents a copy for these three numbers to those of our subscribers who wish to do so. T. B. L.

MARQUAND CHAPEL NOTES.

On April 22, Rev. Charles Kloss, D. D., of Central Congregational Church, Philadelphia, class of '85, gave the Alumni lecture on "The Minister and Christian Democracy." The lecture was forceful and suggestive, containing many striking pithy expressions. He emphasized the bearing of the physical condition of the minister upon his preaching. Speaking of the equipment for the training of present-day ministers, he advocated the location of theological seminaries in large cities, the connection of theological professors with active church work, and the work on the part of students under the leadership of professors and preachers in sociological and philanthropic work. In short, the theological seminary should be transformed into an institutional church.

Rev. Artemas J. Haynes, of United Church, New Haven, addressed the Seminary on Friday, April 26. The speaker said that religion has two aspects, the one being a man's relation to God, and the other his relation to his neighbor. To-day the social aspect of religion is receiving more emphasis, and rightly so. The individual aspect has its place, but the modern church must realize its share in the work of solving the problems of society. Rev. Haynes appealed to the students to work the problem through for themselves, and to decide definitely as to which of these aspects of religion will receive their largest support.

On Tuesday, May 7, Mr. Henry C. White, of the New Haven Bar, addressed the Seminary. Mr. White analyzed the modern type of religion, finding in it a tendency to worship through tradition rather than at first hand. True religion could best be fostered in its original state, when it is the direct search of the human heart for God. There is the possibility for men to-day as in primitive times to secure this intimate fellowship with God, provided the attitude toward God be that of aggressive and open-hearted seeking.

Dr. Stewart Means, of St. John's Episcopal Church, New Haven, spoke at chapel on Friday, May 10, on "Temptations of a Minister." He showed the spiritual temptations which a minister had to face in the sense of imagined security from common spiritual dangers; a second temptation was the love of popularity. It was an earnest personal talk, which brought home to his hearers the need for the possession of spiritual power and humble purpose.

W. I. M.

SEMINARY NOTES.

The Seniors appointed to speak at Commencement this year are: D. A. Leavitt, H. E. Brown, A. E. Westenberg, and K. O. Thompson.

Mr. Irving Maurer, '09, has been elected Vice President of the University Debating Association.

The officers of the Leonard Bacon Debating Club for the ensuing year are: President, B. F. Wyland, '08, and Secretary, W. H. Longworth, '09.

The annual Middlers' Reception was held in the Trowbridge Library and Lowell Mason Room on Friday evening, April 19. A short musical program was given. Mrs. Haesche and Mr. Sullivan from the city sang a number of selections which greatly delighted their hearers, and the Divinity School Quartette and Glee Club were not without their share in the success of the entertainment. Mr. T. B. Powell of the Junior Class gave a most pleasing reading. The chairmen of the various committees were G. D. Owen, T. B. Lathrop, Harry Grimes, and Robert Bell.

The order of the program of the Commencement exercises this year will be as follows:

SUNDAY, June 2d.

Baccalaureate address, Rev. Henry Sloane Coffin, D. D., of Union Seminary, N. Y., in the Center Church, at 7:30 P. M.

TUESDAY, June 4th.

Mersick-Downes Prize Contest, Marquand Chapel, 10 A. M.

Meeting of the Alumni, Marquand Chapel, 2:30 P. M. Subject of discussion, "The Resurrection of Christ."

Class Reunions, 5:30–8:30 P. M.

Reception to Graduating Class, Trowbridge Library, 8:30 P. M.

WEDNESDAY, June 5th.

Graduating exercises in Battell Chapel, 11 A. M.

Alumni dinner, Rotunda of Memorial Hall, 1:30 P. M.

On the evening of March 26, a number of the students of the Divinity School met and organized a club for the discussion of various theological questions. The club is to be known as the George B. Stevens Theological Club, and its officers for the first year are: President, Mr. M. T. Kalaidijan, and Secretary, Mr. D. W. Kurtz. Three meetings have already been held, the last one being in conjunction with the Philosophical Club.

At the first session, on April 10, Prof. William A. Brown, of Union Seminary, read a paper on the subject, "What Modern Theology Can Do to Interpret Christ to Modern Men"; on April 24, Prof. Judd of the University spoke on "The Nature of Volition"; and at the joint meeting, May 6, Prof. Bakewell, of the Philosophical department, delivered an address on "The Problem of Evil."

We are able to give the location of most of the Seniors this issue. Messrs. Millbury, Harris, Good and Leavitt will take post-graduate courses. Mr. Westenberg and Mr. Steele will remain at Middlebury and Bethel, Conn., respectively. Mr. R. R. Gregory will take charge of a Mission Church of the Reformed denomination at Kansas City, Mo. Mr. K. O. Thompson has accepted the pastorate of a Congregational Church at Cedar Springs, Mich., and Mr. W. F. Thomas has accepted a call to the Friends' Church of Central Village, Mass. F. M. P.

ALUMNI NOTES.

1873—Rev. Charles B. Curtis is president and general manager of the Industrial Missionary Association, with headquarters at Kalmia, Ala.

1874—Rev. Joel S. Ives was elected president of the Central Congregational Club of Connecticut at a meeting held in Bristol.

1875—O. D. Fisher resigns West End Congregational Church, Bridgeport, Conn.

1881—Frederic A. Balcom resigns at Maple st., Henniker, N. H.

1882—Wilbert L. Anderson accepts call to the First Church, Amherst, Mass.

1884—Rev. David C. Reid has accepted the call to the Congregational Church of Cambridge, Mass.

1885—On Monday, April 22, Charles L. Kloss, of Philadelphia, delivered the Alumni Lecture in Marquand Chapel, on the subject "Democracy and the Preacher."

1885—Rev. John D. Jones, pastor of Corbin Park Congregational Church, Spokane, Wash., died recently. He was a native of Carmathen, Wales, and has held pastorates at Ritzville, Dayton and Medical Lake, Wash.

1885—Rev. Thomas Marcks Youndt, Superintendent of Home Missions of the Reformed Church, died April 19, at his home in Reading, Pa. He was a graduate of Muhlenberg College, '82, and after completing his theological course at Yale served as pastor at Kansas City, Mo., and as superintendent of Bethany Orphans Home at Wornelsdorf, Pa., accepting the Home Mission Superintendency in 1905.

1889—Rev. C. B. F. Pease has resigned from the pastorate of the Plantsville, Conn., Congregational Church after a service of eight years.

1889—A very useful and promising career came to a close through the sudden death of Albert Wellman Hitchcock, Ph.D., who died in Worcester, Mass., on April 9, after an operation for appendicitis. Mr. Hitchcock brought to the ministry a splendid intellectual equipment. His collegiate training was received at Amherst, while Yale Divinity School furnished his professional training. The latter was supplemented by two years of post graduate work in New Haven, Berlin, Ger., and Oxford, Eng. Later he received the degree of Ph.D. from Clark University, the subject of his thesis being, "The Psychology of Jesus." Dr. Hitchcock was especially successful as a teacher and published two books, "Questions and Answers about the Bible," and "A Christian Cathecism for Young People and Children," which reveal his pedagogic power.

1891—At the 39th annual meeting of the Congregational Association of New Jersey, M. Ross Fishburn, Washington, D. C., was chosen as one of the delegates to the National Council, which will meet in Cleveland, Ohio, in October.

1892—Dryden W. Phelps has accepted the pastorate at Hueneme, Cal.

1896—William B. Hess, Ph.D., recorder of Yale College, accepts Trinity Church, New York City.

1900—Rev. William De V. Beach has moved from Bridgeport, Conn., to Bayshore, L. I.

1900—Loring B. Chase, who recently resigned at Lysander, N. Y., after a six-year pastorate, has accepted Village Church, Medway, Mass.

1904—Harold Hunting was called from Plymouth Congregational Church of Minneapolis to the Congregational Church of Rochester, Wis. ——George D. Castor, New Haven, Conn., has accepted the Professorship of Greek in Pacific Seminary, Berkeley, Cal.

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By Rev. Artemas Jean Haynes, D. D., Minister of the United Church on the Green, New Haven, Conn.

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A series of "essays in little," paragraphs varying from six lines to a page, each setting forth in clear and excellent English some idea or some sentiment worth thinking about and pondering over. Some of the titles at the head of the paragraphs are: "The Best Things," "The Moving Hours of Life," "Religion, Its Lower and Higher Meanings," "The One Great Service," "Our Father," "The Will To Do," "Why Men Deny the Teachings of Faith," and "The Hidden Man."

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Charles Scribner's Sons, New York.

1906—Wilfred A. Rowell, Assistant Pastor of the United Church, New Haven, Conn., has accepted the pastorate of the First Congregational Church of Beloit, Wis. Mr. Rowell is a graduate of Beloit College, and his new duties will bring him into the midst of old friends. Mr. Rowell's engagement to Miss Teresina Peck of New Haven was recently announced. Miss Peck is the daughter of Prof. Tracy Peck, who is the head of the Department of Latin in the University. P. E. M.

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